

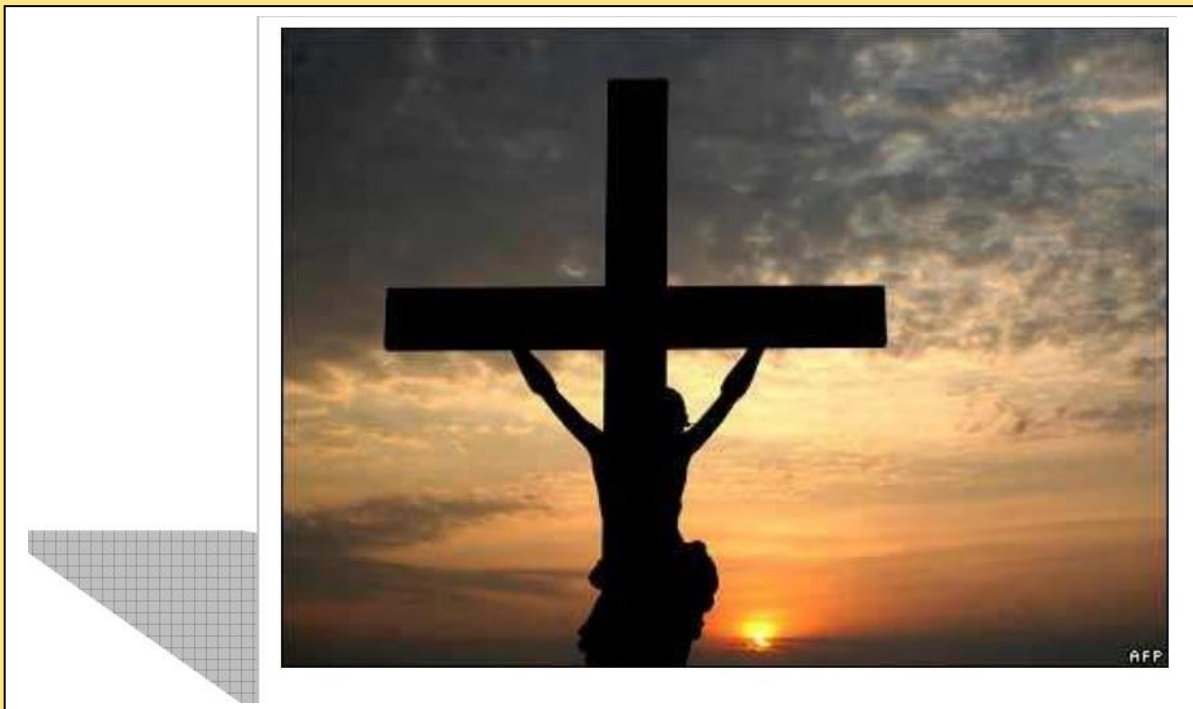
ABOUT THE DEATH AND RESURRECTION OF THE LORD AND THE MEANING OF THEM FOR HUMANITY

THE NEW REVELATION OF JESUS CHRIST

The Lord's Word through Jakob Lorber and Gottfried
Mayerhofer

(1840-1877)

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A presentation of the NEW REVELATION

Few of our fellowmen know that for more than a hundred and thirty years, there is on earth a vast ensemble of spiritual writings known as the New Revelation, whose authors, the Austrian Jakob Lorber and, later, the German, Gottfried Mayerhofer, alike

all the prophets of the scriptures, sustained that they were nothing but simple messengers of God's words.

The two men explained very clearly that these writings were not conceived by them, but only the fruit of a mysterious dictation perceived by them as coming from the area of their hearts. The real author who spoke the words they put on paper, declared himself to be, in all these texts, Jesus Christ Himself.

Consequently, if we accept the hypothesis sustained everywhere in these writings that sum up more than 10 000 pages (contained in a few dozen volumes), we also admit that, in fact, we have nothing else here but what we can find in the Old Testament, where the prophets tell what they hear directly from God. But this time, in particular, although confessing about Himself as being Jahve God of Abraham, Isaac and Jacob, the author presents Himself with the name He had during His earthly incarnation, 2000 years ago. Other notable differences between the stories of old Jewish prophets and the revelations Lorber put on paper between 1840 and 1864 and then by Mayerhofer between 1870 and 1877, refer to the incomparable quantity, clarity and consistency of the last ones. In fact, it is easy to observe that if Jesus Christ is, truly, the author of these writings, He addresses a more intellectually and morally mature humanity, according to this one's spiritual level.

But suppose we don't let ourselves so easily convinced by the fundamental affirmation of these writings – according to which they come, with no intervention, from Jesus Christ. Let's try then to get a little closer to these two people that wrote them with the greatest easiness and without any hesitation. From the first lecture, one can observe that the vastness and, most of all, the extraordinary quality of texts produced by them could immediately indicate they were true literary geniuses, matchlessly seers, theologians and mystics. However, the first one was a musician, while the second, a career officer. None of them was related, by profession, to religion, science, philosophy or literature and, as their personal contribution to the elaboration of the messages put on paper, this was totally denied by them. Both considered themselves to be just simple and humble scribes of God, receivers of His word, having no other merit but the one of committing It to paper.

Without entering an analysis of the writings, one can immediately ask if the two people could've eventually compose them in an abnormal mental condition, characterized by symptoms of hallucination. Then, we should consider that these people's psychological health wasn't doubted by any of the people around them. Moreover, psychiatric investigations emphasize an incontestable truth: the hallucinatory states specific to such a disorder leave unmistakable traces on the graphic and content of the suffering's writings, which get even more affected as time goes by.

As Lorber, for example, is concerned, not only his own written confessions were kept, but also affirmations of contemporary personalities who assisted, during many years, to the realization of the New Revelation's works, and these accounts present the process of writing as rapid, fluent, without interruptions or corrections and the writer as being in a calm state of inner, but fully lucid receptivity. Either he wrote directly or dictated, at his turn, to other persons, witnesses affirmations show that Lorber really behaved as if he had heard, in a manner inaccessible to the ones around him, a clear and uninterrupted speech. His home was searched in order to discover his eventual sources of information, but in it was not found any other book with the exception of the Bible. Mayerhofer let also a few written testimonies about the way this interior dictation unfolds, which clearly confirm that his writing experiences and Lorber's were fully similar.

In the case of the New Revelation, unlike that of the known Christian Scriptures, there is an incomparable possibility of validating the authors and the process of writing, because the manuscripts of the New Revelation were kept. After escaping a few times the peril of being destroyed (particularly during the WW2), they are for many decades in the care of the German Lorber-Verlag Publishing House. Hence, they can be consulted at anytime for an evaluation of the most unusual way in which they have been accomplished, and as for the authenticity of the writers, there can be no doubt there.

On the other hand, over time, the New Revelation's publishers and some of its supporters, considered that other more recent works, put on paper by Bertha Dudde, Johanna Ladner, J. Widmann and others, are a continuation of the divine messages received by Lorber and Mayerhofer, but these hypotheses still remain a reason of dispute for the followers of the New Revelation. However, without getting into more careful consideration, we could observe that from these newer writings lack the profound spiritual revelations about the natural world, the vast historical narrations and those concerning the existence after death, the scientific predictions and clear prophecies from the amazing works written by Lorber and Mayerhofer.

Returning again to these two, it's worth mentioning that none of them intended to make nor obtained any profit from putting the works received by inner Word on paper, although they both dealt with this labor until the last months of their lives. In order to write what the Inner Voice dictated to him, Lorber gave up a life of wellbeing as an assistant of the director of the Trieste theater, ensuring his subsistence only from his music tutorials; thus, he managed to dedicate himself for 24 years to the writing of those mysterious revelations he received. For this fatiguing work, he was appreciated just by a few closed friends and died anonymous, as it would come to happen in Mayerhofer's case too, some decades later. However, what these two simple people who remained almost unknown in all the time since they accomplished their mission and until present, is far above the level of all known mystic or religious writings. All fundamental questions of

humanity find their answer in these writings, a living answer which can be perceived in a satisfactory manner by the human intellect, but which still has infinite deepness that touch the heart, remaining impossible to encompass by mind's representations.

But if we still hold on to the hypothesis that Jesus Christ is not the real author of these writings, then it is necessary to explain how could one or more basically lying persons, be them either Lorber and Mayerhofer or others who might have served them as source of inspiration, preach incessantly the most important values of humanity, confirm and validate the Christian Scriptures, the ideas of some great mystics, acknowledged for their inspired works, such as Emanuel Swedenborg and Jakob Boehme, the more recent communications received by Sundar Singh, to offer a perspective of the afterlife consistent with recent, scientifically documented, stories of Near Death and Out of Body Experiences, to make amazingly exact scientific predictions and clear prophecies concerning the evolution of civilization that were confirmed, sometimes after dramatic scientific controversies, decades after being put on paper?

What kind of occult interests should have had the author or authors of these writings that managed to join together history, religion, literature, philosophy and natural sciences with an unknown spiritual science, in the name of One God who loved mankind so much that He decided to descend among people and even to give up the life of His body, in order to save them from the pitfall of an self-destructive, mortified existence, completely unworthy of the spiritual status given to them at their creation and to open their way to the eternal life, which belongs to Him?

The only major interest we can detect behind these writings (which is also stated in them a great number of times) is to motivate people to love God and their fellowmen, without any conditionality. If there would still be another, in contradiction with this one, surely that would be extremely bad represented in the texts of the New Revelation. And since the love of God and men, as in the case of Gospels and the other writings mentioned above, is the main teaching of the New Revelation, then any authentic Christian should feel stimulated to search the way in which the New Revelation confirms, purifies, strengthens and develops the lessons of Scriptures. However, it would be best if any person, regardless of his religious belonging or deepest convictions, would try to approach this extraordinary teaching of love and liberty, in order to see by himself if this awakens in him an inner response, a more profound recognition of his heart and conscience. *

We most gladly present here the main revelations of the Lord concerning His death and resurrection from The Great Gospel of John Book 25, received through Inner Word by Leopold Engel, after Jakob Lorber's death, The Explanation of Scriptures received by Jakob Lorber and The Sermons of the Lord, received by Gottfried Mayerhofer. The first and foremost argument for recognizing this last work's validity lies in the fact that the

Lord mentions it clearly in the Great Gospel of John Book 25 chapter 98 (as you can see below). The fact that book 25 written by the hand of Engel is also a genuine communication from the same author as the One who dictated the greatest part of the Great Gospel of John to Jakob Lorber cannot be denied by anyone honestly analyzing the style and the content of the works. The writings of Engel, as those of Mayerhofer show a full compatibility with those of Jakob Lorber and especially, with the portrait and character of the Lord, as we know them from there (and also from the scriptural Gospels). However, according to the Lord's testimony given to Lorber, only a humble and loving heart can recognize the Lord, which means of course, particularly in His divine word given to various people who were chosen by Him to be His faithful instruments in communicating with humanity.

S. Panaitescu

THE GREAT GOSPEL OF JOHN (Lord's Word Through Jakob Lorber)

THE LORD PREDICTING AND EXPLAINING HIS DEATH TO MARY, HIS MOTHER.

"[13] I said: "Woman, you surely will come to Jerusalem and see the last and greatest sign that I will perform, but by that you will feel no joy but a great sadness in your pure heart. I will be betrayed, be caught by the Pharisees and be handed over to justice. And what concerns My body, it will be killed on the cross as a common criminal, but on the 3rd day I will – out of My own power and might – arise again. I will come to all My friends and brothers and give them the power to forgive men their sins in My name and to awaken the dead to life. Look, woman, of this will consist the last and greatest sign that I will perform in My body."

[14] Mary, and all the other friends with her, said: "But Lord and Master, You surely will not let this happen to You?"

[15] I said: "Only I know the will of the Father in Me, and My soul knows what I have to do. The one who will not be offended at Me, will just like Me overcome death and penetrate to eternal life.

[16] The one who loves the life of this body because of the world, will loose the life of this soul. But the one who, for My sake, does not love it, will keep it forever in My Kingdom."

[17] After these words of Mine, all those who were present became sad, and they thought about it, as to what would be the result of that.

[18] And I said: "Why are you sad about that? Do you perhaps think that I will leave you after the death of My body? O, certainly not. Only then I will really stay with those who are Mine until the end of times on this Earth, and I will keep open, for everyone who believes in Me, the gates to the eternal life in My Heavens. Although My sheep will be scattered when I will be killed as their Shepherd, but I Myself will then gather them again, and then there will be only 1 flock and 1 Shepherd forever. But the billy goats and the wolves in sheep clothing will be removed and delivered to judgment and the eternal death of matter."

[19] When I had finished this short speech, a Voice sounded in the space of the hall, and the words sounded like this: "This Jesus of flesh and blood is My

beloved Son, whom the whole of humanity should glorify. He is the incarnated expression of My love, My wisdom and My will. I am in Him and He is in Me. We are completely one. He who sees and hears Him, sees and hears also Me. And he who will do My will, will have eternal life in himself.”

[20] After these words they all fell down before Me and wanted to worship Me.

[21] But I said to everyone: “Stand up from the ground, for in this kind of expressions of honor I am not pleased, but rather in your love and in the fact that you loyally and actively persevere in My teaching.

[22] Peace be with you all. But not the kind of peace like the world has and gives, but the inner peace of the heart, of the soul in My love, which is the eternal life. Amen.”

(17. THE LORD PREDICTS THE END OF HIS TIME ON EARTH - GGJ Book 22)

AFTER LORD'S SACRIFICE, LIFE WILL RULE BY HIS TEACHING

"[5] I know that this people hate and persecute Me above all. Nevertheless I will have to go to Jerusalem, and I will not anymore be able, nor will I want, to withdraw Myself from their great hate and anger against Me. And the offer that I will give will open the gate to the Kingdom of God for all men on Earth.

[6] The old death and sin were still ruling up to now by the law that was given to man in all times by which death came into the world, but after My offer, life will rule by the teaching of Him who is offered by the full freedom of faith.

[7] Everyone who will search for the truth will easily and certainly find it, and will by that have the completely free, eternal life in him.

[8] I am one of the first who brought this teaching into the world. I came to those who are Mine, but these did not recognize Me and did not accept Me but persecute Me everywhere on all the roads and paths. Therefore, I will turn away My face also from them and will turn it to you gentiles."

(16. THE LORD TESTIFIES ABOUT HIMSELF AND HIS MISSION, GGJ Book 25)

CRUCIFIXION, DEATH AND BURIAL OF JESUS

(The Great Gospel of John Book 25, chap. 98)

[1] THE temple seemed to have won and wanted the death sentence that was pronounced to be carried out as soon as possible.

[2] What will follow now will not be a detailed description of all the tortures that My body had to endure, for these are things which the soul of no human being can understand. Only in a free, spiritual condition will it once be possible to understand **to what extent that torment of death served to completely spiritualize My body and therefore also to contribute to the salvation of matter, although that torture was not necessarily needed.**

[3] Only a few errors will be corrected here and make a few things clear so that in accordance with the gospels, which, regarding to My physical death are quite accurate, a clear picture can be given of the last hours of the Son of man.

[4] Firstly we have to consider the carrying of the cross. It was a custom with the Romans that every criminal who was sentenced to death had to carry his wood of death himself to the place of execution, and often, **when the strength left him to do this, he was very cruelly tortured to make him carry out that punishment.** Of course I was also not spared of this, and **the strength of My extremely exhausted body left Me very soon so that I fell to the ground several times.**

[5] Simon of Cyrene, who adhered to My teaching and as such well-known to the priests, met the procession, and being horrified he watched My pitiful condition with compassion.

[6] Then **one of the temple servants** shouted at him scornfully: "Look there at your great Master who cannot help Himself. Now His deceit comes miserably into light."

[7] Being disgusted, **Simon** answered him with a prophesying spirit: "The time will come when you will curse the hour that you all have done such thing. But I wish to serve my Master so that the way of suffering may become lighter for Him."

[8] "That you will!" shouted **several priests** angrily. "Because since you dare to scorn the actions of the temple, we impose a penance on you and you will carry the cross of your Master!"

When Simon heard that, he joyfully rushed to help, took the heavy cross on his strong shoulders and since I was lying on the ground, he also offered Me his hand so that I might find support. I took it, and Simons' physical power was so much strengthened that it became easy for him to carry this heavy load.

[9] All My closest friends, who were not able to come near the courthouse during the sentencing, followed now. And a lot of people, who were at first frightened and stood at a distance when the adherers of the temple shouted 'crucify Him', came closer now. They immediately showed a threatening attitude when the procession came near the gate where a large square made it possible to form a big gathering of people. But the Pharisees were afraid that this would happen and had therefore asked for a big group of Roman soldiers, and these waited for the procession at the gate towards Golgotha to keep order.

[10] When those who were well-disposed towards Me saw now that I was irrevocably lost and a possible violent rescue out of the hands of the servants of justice was impossible, a loud wailing was raised, mainly by women.

[11] Therefore, I turned to those who stood closest to Me and said to them: "Weep not for Me but for you and your children, for worse things will come over them than what you see happening to Me now. I go in to My Father but they will not know where they will be going."

[12] **In the tradition of the church it is said that the maid Veronica offered Me a cloth to dry My sweat. This is true, for she stood in the first rows of the mourners. But the imprint of My face in this cloth is a legend that came up later,** and it also should be said here that there was never a Jew Ahasverus in My time who drove Me away from his house. Both are myths that originated later from stories of pious minds trying to beautify My physical death with all possible miracles which also slipped into the gospels.

[13] If all those things had happened while the body hang on the cross, as it is reported – the big earthquake, the darkening of the sun, the appearance of spirits and many other things – in that case, forced by those mighty signs, Jerusalem would have done penance in sackcloth and ashes even the same day and would not have looked at My resurrection with doubt but with joy and as a sign of forgiveness of all sins. But at the time that the body died, nothing happened that was so exceptional that it necessarily had to be related to My death. There was also no other possibility since the free will may not be affected, and if this main principle did not have to be maintained it would have been possible already earlier to use force by such miracles anyway. Everything

happened in such a way that they also could have happened without My physical death, and therefore we will view more closely what those things were.

[14] **Now when I was taken to Golgotha – at that time the usual place of execution in Jerusalem – Judas Iscariot came rushing, and being totally desperate he tried to break through the circle that the temple guards had formed around the place.** He was violently pushed back. And standing close by he watched with starring eyes, still hoping for something extraordinary to happen that would free Me. He always was near the place when My condemnation took place, and as it became more and more clear to him that My power had either disappeared here or that I did not use it, he became more and more afraid.

[15] Finally he rushed back to the High Council and wanted to give the money back while he said that he betrayed innocent blood and seriously accused himself. Of course he was scornfully turned down with the remark that he had to see himself how he can work it out. In full despair he threw the money into the case of alms of the temple and ran outside, still clinging unto the weak hope that I would free Myself before the worst would happen. When he saw now that My body was thrown to the ground and put on the cross, when he heard the blows of the hammer that drove the nails through My flesh into the wood, he cried out loudly and rushed away from the place. Without looking behind him he ran to a solitary place where he hanged himself on a fig tree with his belt.

[16] He dearly paid for his mistake, his lust for money and selfishness. About what happened to him after this will once be reported.

[17] It was only several days after his death that his corpse was found. It had fallen down from the belt and it was gnawed by dogs and jackasses. He was hastily buried in that same spot.

[18] **It is now reported that a darkness set in when My body hung on the cross. Yes, a big inner darkness came over Jerusalem, but no outer one.** It was an inner one by which everyone had the feeling as if he had lost something without knowing what it was.

And even the high priests, scribes, Pharisees and temple Jews who longed for My death did not find any satisfaction and felt no joy at their action.

[19] This is also the reason why the temple did not make any attempts against My disciples and nearest relatives, also not against Nicodemus, Josef of Arimathea or Lazarus who all made a pilgrimage to My cross and were present in My last hour of life.

It was especially thanks to the reputation of Nicodemus as member of the High Council that My followers received permission to stay very close by while the place was otherwise bordered by soldiers and no one was allowed to come through. At his recommendation an exception was made. My closest disciples however, with the exception of John, were not present, as I often predicted before.

The Shepherd was slain, and so the sheep scattered. After My arrest some of them fled to Lazarus and the others went to hide away with friends, and they were hidden by them.

[20] Only John dared to show himself openly to be a support and encouragement to Mary, the mother of My body.

[21] Peter, who after his fall was deeply seized by remorse, secretly followed the procession that brought Me through the streets of Jerusalem from the one ruler to the other, but he stayed far away from all the brothers because his soul felt the urge to be alone and it was only now that he gained full clarity regarding My actions to which end especially the training in Ephraim was very useful to him. **He perceived the essence and the purpose of My earthly death and was also firmly convinced of its necessity as well as of My predicted resurrection in which he firmly trusted but without saying a word about it.**

[22] Regarding My last hours, the most important has already been said earlier, and whoever wants to recall them, may read: 'The 7 Words of Christ on the Cross'¹, then he will be sufficiently informed about My last hours.¹

[23] When My soul separated from My body, there was indeed an earthquake, but this was again a phenomenon that did not attract too much attention because in that region in My time the subterranean powers of the Jordan Valley were far more perceptible than now. This is why earthquakes were not that rare. That this phenomenon was indeed related to My death did of course not come up in the minds of the hard Jews.

[24] It is also correct that the curtain in the temple was torn as an outer sign that there was now no more obstacle to reach the most holy place of the heart of the Father. Yes, that everyone could go there to receive eternal life. Nevertheless, also this phenomenon, no matter how astonishing, did not cause

¹ See *Die sieben Worte Christi am Kreuz*, received by Anthonie Grossheim (N.B. This reference should be verified with the keepers of manuscript at Lorber Verlag in Bietigheim, as the indicated paper may not show a full compatibility with the New Revelation's teachings)

any sensation. The priests on duty hung up the curtain again, and with that the matter was solved.

[25] It is further reported that the sun lost its shine. It was already mentioned that no darkness had set in, but everyone knows that earthquakes in warm countries are often announced by a strong cloudiness in the atmosphere by which the sun loses its glance.

And this is what happened also here in a similar manner. **However, that the sun lost its glance had another reason from the usual one, although the phenomenon was the same.**

[26] It is also reported that the dead came out of their graves and appeared to many. This message has to be understood in the right way, and everyone will understand it better when he considers the following.

[27] When My body had died and the big group of enemies had completely cooled down their vengeance, the people soon spread out because an inner terrifying feeling – the already mentioned inner darkness – made everyone to seek protection in his own house where, according to their statutes, the Jews had to prepare for the Sabbath that came near at sunset.

[28] My followers came now more and more close to the place of execution so that the group of those who were in favor of Me became quite big. Josef of Arimathea had gone already earlier to Pilate, asking for My body – a favor that was not always granted.

[29] But Pilate gladly granted this to him because he wanted to annoy the Jews with this, as well as by the inscription on top of the cross in 3 languages which stated that I was the king of the Jews.

[30] My friends took the body immediately from the cross, **cleaned it and anointed it**, and carried it very carefully to a rock grave that belonged to Josef of Arimathea, on a piece of land that he had bought from Nicodemus in order to use it as his own last resting place in the future.

[31] Although Golgotha was a rocky hill, it was located close by a densely populated exclusive residential area where many rich Romans and Jews had bought land and built beautiful countryhouses. This explains the proximity of the garden.

[32] **They laid the body in the grave and protected it well** from fear that the Jews would in their evilness also harm the corpse.

[33] But these were in turn afraid that My followers wanted to steal the corpse and then possibly claim that I was resurrected, for they heard and knew very well that the word about My predicted death and also about My resurrection was spread among the people. For this reason they asked Pilate for guards and he also granted this to them, even if it was only out of curiosity to see if something miraculous would happen as was generally expected by friends and feared by enemies. Thus guards were appointed – Roman soldiers – who had to guard the grave for 5 days long.

CONCERNING THE DEATH OF THE LORD

(The Great Gospel of John Book 25, chap. 99)

[1] BUT what happened while the body was lying in the grave?

And what was actually the compelling reason for My death? There will be a short but clear explanation about this now. So listen:

[2] It has been often explained before that Adam as first human being on this Earth – that means as a human being with full spiritual freedom – was created to build a form from which matter could be led back to a free spiritual life. And most of all, overcoming matter itself was necessary to achieve this, and by a free decision of will, a condition had to be created which showed on the one hand the overcoming of all the lower characteristics, like worldly lusts, *wrong* desires and tendencies, in order to on the other hand make a free ascension to the purest spiritual life possible.

[3] It has been said often enough that the human soul consists of very small beginnings that develop to ever higher levels of consciousness to finally reach that form again in man and which cannot develop any further as an earthly form, except for what the form of the soul is concerned. **So there are two principles in man: the end of the material life as highest developed self consciousness and the beginning of a soul life that is unchangeable in the highest attainable perfection of the form.** Therefore, on this knife edge of earthly life man cannot ignore the awareness that he lives – for he himself is proof of that – while he still has no idea that he came at the doorstep of a spiritual life which has now its beginning in the unchangeable human form. In

other words, after he went through many changes of physical forms – with the purpose to reach the human shape – this shape in its general form does now not change anymore. However, it is now that the soul begins to change with the purpose to come ever closer to the Spirit of God Himself and so to enter in communion with Him.

[4] Now he who can think, let him think. What can happen if this transition is not achieved, because here matter and spirit stand sharply against each other? They can both refine one another more and more, but – since they are polarities – they can never completely touch each other. Anyhow, a way must be shown here, a bridge built over which it is possible for matter to come to the spirit. And that bridge must be an example that everyone is able to follow. If that way were not found, that means: if someone would not walk on it, then it would become impossible to leave matter and come into a free, spiritual life.

[5] So the Deity Himself – who compelled His created beings to walk the way of matter out of love to save them, and after they had reached the border from where the way of the spirit is possible – had to strive to draw them to Himself and bring them in this way into the relationship of Father and child. Adam had to build that bridge in himself, and it was actually very easy for him since the attractions of matter were very weak compared to now. He only had to overcome himself – obedience – then the bridge would have been built and the spiritual life could have awakened and blossomed in him, because for man, who is for the rest free of every sin, obedience to God is the only means to test him. It is only after disobedience that automatically all other offences follow, as everyone can easily notice with children.

Now Adam fell, and with that a withdrawal in matter had taken place – this means in that polarity – which can distance itself from God equally as far as it can ascend to God Himself to ever greater bliss.

[6] But with this fall, sin came into the world, because God never creates a work to destroy it again but continues to follow the way that was once taken and tries as it were to correct it, because divine wisdom takes the consequences of a failure into account beforehand. And when it comes to creating free created beings – not spiritual machines – then the way of self-development in man is truly the only way to it. However, when the human race divided into nations, a succession of all sins occurred, consisting of a long series, leading to an ever deeper fall, because its beginning – disobedience – was simply there. This means: **if Adam had not been disobedient, also none of his descendants could have been disobedient because then he would have destroyed a germ in himself that could not be inherited anymore.** However, in this manner he fertilized the

germ, and it grew in his descendants to become a tree that hardly allows the light of the sun to shine through its dense roof of leaves.

[7] Now often very strong souls have tried to break through this roof of leaves to let the sun shine through it, and although they succeeded partially, mankind possesses very ancient religions. But those strong souls did not succeed to reach the core of the tree and break its crown to such extent that this mighty tree had to die. And they did not succeed because they themselves were not without guilt in their earthly life since they first tasted of the world before they felt thirsty for the truth and knowledge of God. The world tasted nasty to them, and only after that did they seek something better.

[8] The old Indian religions are the oldest that you know, because the old Egyptian religion in its true teaching was the oldest but its knowledge has been lost. All those teachers were such strong souls. They broke through the roof of leaves for themselves, showing the way, and they described and declared what is true and real. Nevertheless, they could not write otherwise than for their time by which many things have become invalid now, which is easy to understand considering the circumstances. Concerning this, let us see the following:

[9] Before the encasing in the flesh as Jesus, God was impersonal. This is why nobody could come to see Him but only feel His Being who could of course only show Himself as Light because God Himself is pure light that sends out His rays. But when there is light, it is everywhere. It streams through everything and awakens everything to life. However, the impersonality of God necessitates not one point from where the rays are shining, like from a sun, but a sea of light in which there is no concentration. So those who spiritually penetrated to the divine Being could not be aware of the divine Being in any other way than as a life in the light – floating and resting in the light, uniting with the light without any wish.

Now when Jesus became the personification of God, experiencing the deity was very different for those who came near to Him – it was simply the drawing near of one person to another. Therefore, the old seers are right, but the newer ones, who lived after Me, are also right.

[10] After the fall of Lucifer, when the material world came into existence, the spiritual sun was created as the seat of the deity. But despite everything, it was not to be understood as a concentration existing in itself. **The light in the spiritual world was everywhere, but to the physical man – as long as his soul was bound to that body – this spiritual sun did not become visible before My earthly life. The fact that it became visible was a crowning of the faith of the**

spirit-beings, for it was only visible to them – but now also to the person who believes in Me as soon as his spiritual eye is opened, because the Man Jesus can reveal His whole Kingdom at any moment to all who believe in Him.

[11] But the question remains: why can we find the same basic features in the old religions?

[12] If it were not so, it would be surprising to the one who has understood these revelations, for if these old religions are forerunners of the teaching of the Son of man and Son of God, then they also must contain the main features of the latter. They cannot contain things that are different. That the lives of individual teachers who arose show similarities with Mine is based on the same fact.

[13] If the old Egyptian religion would be entirely known in its oldest basic features – these only survived hazily in the present time by the later cult of the gods – then one would say: the Christian religion is derived from the old Egyptian religion. This is how strongly they look alike, especially if one would know the original meaning of the characteristics of Osiris, Isis and Horus.

[14] However, to what extent did I succeed to break the tree of sins and not to only break through the roof of leaves?

[15] In the first place everyone should clearly understand what it means “to sin”.

[16] Many will soon be ready with the answer and say: sin is everything that is against God’s will. Although this is true, but what is God’s will actually, and how can man recognize it if he does not even believe in God and even less recognize His will?

[17] But then we can know from the viewpoint of human life: No one can sin against God unless He came to know Him. No one can be offended when a blind man claims that there is no light only because he does not see it, and even less will God pressure the one who does not know Him because of his foolishness. However, a blind man can offend his neighbor or someone else when he resists him in one way or another – even though he does not see him but he can hear and feel him and he is able to receive and enjoy his direct good deeds. He can sin against his love, for despite his blindness he cannot deny that the person exists.

[18] This is also the case with someone who is spiritually blind. He certainly can sin against the commandment of neighborly love, even if he does not know

God. Neighborly love is the way to the love for God – this has often been explained.

[19] Now since the Man Jesus fulfilled this commandment down to the smallest detail – and this since His youth – the love of God grew in Him so that He finally was absorbed by it. Sin had no power over Him for he strove to go from the initial visible way of neighborly love, which was apparent through outer works, to the inner invisible way in the love of God.

[20] God gave a commandment to Adam: unconditional obedience. He despised it and fell. Out of love for God the Man Jesus gave to Himself this commandment: not to do anything without the will of the Father, and through this He became the shining example to follow. So **He achieved in Himself the level that Adam did not achieve, and in this manner He reconciled in Himself the deity who was hurt in His holiness by the commandment that was violated.**

[21] Wisdom gave the commandment. The will, the power, wanted its fulfillment. The love found the way in the Man Jesus to fulfill the conditions that were necessary to bring back the former state of happiness for all created beings. Salvation lies in the fact that this way, which leads directly to God, is now opened and that **this way was fulfilled by the Son of man Jesus who became by that the Son of God. The death of Jesus is the sealing of the unconditional obedience. Even though it was not necessary, but since mankind, with its unlimited free will and by the influence of Lucifer demanded it, Jesus submitted Himself also to this demand and died physically.**

[22] Falling from one sin into another brings about an ever greater hardness of the soul. One speaks of stony hearts to describe this condition. How far this can go cannot be overseen. Matter, the outer lust, keeps growing, and naturally the awareness of any spirit-soul essential core becomes lost more and more. This hardening leads finally to an animal condition which only knows preservation and procreation without inner spiritual freedom. **Only a pure spiritual teaching can bring salvation from such condition and will lead to a moral awareness of human dignity, and this teaching was given briefly, could not be misunderstood and in the greatest possible clearness. Acting upon it will break the chains of matter, will release the bonds of worldly lust for pleasure and will finally lead the material wishes and desires to a condition of pure awareness as knowing evil, but no more doing evil because the ego will melt down more and more while this ego (selfishness) would otherwise outgrow more and more. The more the ego will fade away, the more the shackles of matter will loosen (soften) and they will finally be no more felt as shackles.**

[23] So the tree of sin was and could only be broken by Jesus because in Himself He enclosed the Spirit of God who already gave the commandment to Adam, but he did not obey.

[24] Now one will say: 'But where is the proof that this is so, and that the former teachers did not accomplish the same? For what has been said here is hidden to the human eye. It is an inner process about which no one besides Jesus can report while the outer process, the appearance of a great teacher, his life, his good teachings and also his death, happened many times. Now how can the tree of sins be really broken by Jesus, and over there they only broke through the roof of leaves? This can hardly be noticed from the outer result in the world, because sin is flourishing in the present time as never before, and mankind cannot recognize the signs, except the outer ones.'

[25] Yes, this seems to be so at first sight but when we look closer, it does not.

[26] All those who will go the inner way will soon realize what it is truly like. The outer appearance means nothing at all, for it is a hollow note. The one who does not want to go the inner way cannot be convinced or given an image of that way, just as little as it is impossible to give a blind person a notion of colors. Here the result decides. **The way is there. Walk on it, and then make your conclusion.**

[27] No one can come to the Father without Me, and without faith in Jesus no sage has ever felt the almighty Being of God as the very first Source of all love who can make Himself personal. Only in Jesus, the impersonal becomes personal, and the union of these two in the human form makes it possible for the creature to draw near to the Creator, the rising of matter in the spirit, the leading back of the sequence of sins that were committed upwards beyond the wall that separates matter and spirit, as points that otherwise cannot touch each other – and the bridge is the life of Jesus.

[28] Now the question arises: **before the death of the Son of man, how far actually could the deceased souls go?**

[29] They could of course come to insight and also to inner bliss, this according to how they followed the teaching of the many earlier teachers, but they could of course not reach the point of viewing the personified deity.

[30] This happened in history for the first time when the body of Jesus was lying in the grave. There lay the purely earthly body, while the soul with the indwelling Spirit of God passed over and there showed Himself to all as the One who He is and was.

[31] This can only be mentioned here. However, later will also be revealed what exactly happened.

[32] With this manifestation in the spirit world, began the building and populating of the New Jerusalem as the city of God and the inhabitants, and it will continue to exist forever.

JESUS' RESURRECTION AND APPEARANCE TO THE DISCIPLES

(The Great Gospel of John Book 25, chap. 100)

[1] ON the third day of Passover the deity returned and called on the Son of Man's body that entirely dissolved itself at once and was now added as garment to the soul. This event was seen by the Roman guards as **a brilliant light that filled the cavity of the grave**, and this frightened them so much that they immediately ran away from it to announce that I was resurrected.

The stone was rolled away from the opening so that everyone could look now into the crypt.

[2] The soldiers hurried to Pilate who was greatly surprised, and with a certain delight he reported it to the High Council. A few members of the High Council went immediately to the place and saw that the spot was empty, and, knowing the discontentment of the people, they anxiously tried to cover up the case, gave money to the soldiers and wanted them to say that the disciples stole the corpse while they were asleep. At the same time they assured them impunity with Pilate who had to punish with death such violation of sleeping while they were on post.

[3] But Pilate did not want to grant this impunity, and said, when a higher priest tried to negotiate with him: "Either the soldiers slept, and then they are doubly guilty because they slept and lied to me, or they did not sleep, and in that case I do not want by a lie to expose myself to the anger of the One who is resurrected."

[4] Nothing could be achieved with him, and therefore the priests gave much money to the soldiers so that they could flee to far away regions, which they

also did. Then the story about the theft of the corpse went around and is still believed today.

[5] It is known from the gospels that I appeared to many after the resurrection. This did not only happen in the indicated places but wherever I had been teaching, to proof My followers that the teaching that I gave to them was right.

[6] I was not the only One who became visible but also many of those who had been called away before appeared to their relatives in clear dreams, and in one case even during daytime, to tell them about the New Jerusalem. These facts were later brought in connection with the moment of death, and this is the explanation *for the rumor* why many dead had risen and appeared to their relatives in their houses.

[7] That which is still important from the time till I was taken away from the Mount of Olives will now be very briefly mentioned.

[8] The first to see Me was Mary Magdalene. This happened exactly as John described it. (GGJ Book 25, chap. 100)

Explanation of Scriptures (Lord's Word through Jakob Lorber)

CHAPTER 17 "Did not Christ have to suffer so and enter into his glory?" (Luke 24:26, written on 15 January 1844)

[1] "Must not Christ suffer and enter into His glory?"

[2] In the above text, it is obvious that **the glory of eternal life cannot be attained through great reading and learning, but only through the act of love.**

[3] It will of course be said here: "Christ was the eternal life of Himself anyway, and possessed all the glory of it; Why did He have to suffer afterwards to enter into this glory?"

[4] But I say that Christ was only a human being and that as the first basic example, He had to fully embrace the perfect glory of God through His deeds! And had He not done this, it would have been the same all over creation; for in Him, Father and Son became One again, or what is also, Divine love and

Divine wisdom. For before that, Love had departed from Wisdom, because Wisdom in its holiness had set itself up unreachable to the highest, and its demands were above all fulfillment.

[5] But Wisdom was desolate without the intimate union with Love; but how could He reunite with Love? - He had to fulfill in the man Jesus, the conditions of reconciliation which He had set Himself; He had to humble Himself to the smallest point, and for the first time, He became completely one with Love, which is the 'Father'.

[6] That is why Christ, as the Self, the eternal, all-powerful basic Wisdom of the Father, despised all the wisdom of the sages of the world; and all the scribes had to be an abomination to Him, as their deeds were not in accordance with the life of Scripture.

[7] He, as the eternal Wisdom of the Father, had to do works of love and teach men the sole law of love; Indeed, in the end He had to be captured and crucified by the wisdom of the learned priests, and in this way He had to suffer the greatest disgrace as the Primeval Light of the Father or Love, and brought the greatest eclipse on Himself. "Father! Why did You leave Me?!"

[8] But that He, as the Primordial Light of all infinity in Himself, had to undergo a complete eclipse, is proved by that moment, hitherto unknown to anyone, in which, after the passing of Christ on the cross, a perfect eclipse of the whole infinite creation occurred, and the light not only of the Earth sun, but all suns in all infinity, was darkened for a time of three hours.

[9] And it was also this moment of eclipse like that of which you know that in Him the soul of Christ descended to hell after death, in order to redeem the spirits who were trapped in the ancient wisdom and lead them to the new Light, which began from the reunion of the Son with the Father to fulfill all infinity.

[10] Christ, therefore, had to fulfill the old law of wisdom in Himself, to the dot, in order to atone for it all trials against the Father; or all Wisdom had to be crucified so that the Love of the Father could be justified!

[11] Well, so God did Himself; what do you want to do then? Do you think that by the justification of your wisdom you will enter into the glory of eternal life?

[12] If, as the Divine Wisdom, Christ himself had to do works of love and preach alive, and had to crucify all His wisdom and let it pass into the greatest darkness, to fully re-enter into the glory of the Father, who was the separate Love in Christ Himself, after all, people will have to walk this path too and will

have to follow Christ so that they want to enter into the glory of His Fatherly Love with Him.

[13] In the primitive church of the world it was said: "You humans can only reach the otherwise unattainable Divine Wisdom through the Love of God!"; but with Christ it says, "Now, as the Divine Wisdom, as the Way and the Life, I am the Door to Love or, to the Father! Whoever wants to go to the Father, must go through Me! "

[14] But how? Through the wisdom, because Christ as the Door is the Divine Wisdom self? - Oh no; for it was this wisdom that made Me humble to the last atom! It, as the inviolable holiness of God, descended deeply among all sinners; that Wisdom, which at that time was not allowed to be seen in its basic light even by the most perfect angelic spirit, now dealt with sinners and dined under their roof, and in the end had to be crucified by pagan soldiers and henchmen!

[15] From this endless humiliation of the Divine Wisdom Itself, however, it is more than crystal clear that no one, with his inflated wisdom, will reach the glory of eternal life! Nobody will turn his studied books and writings into grades in the kingdom of heaven, but only his true humility and the true working, living Love of the Father.

[16] In Christ, all primordial, Godly Wisdom passed into love for the Father; This made Son and Father one. But it must be the same with man. Before he is not humbled to the last drop in his haughty mind and in all his desires, which amount to all kinds of honours, - yes, before he will lay everything at the feet of Love, and therefore will suffer a brief eclipse of all his worldly wisdom, he will truly not enter into the glory of the Father!

[17] Christ had to suffer and do so in order to enter into the glory of the Father; so every man must do likewise and must follow Christ alive if he wants to enter into the glory of the Father.

[18] Christ, however, had not studied at colleges to enter into the glory of the Father as a learned sage, but **His school was called: humble and laboring love!** But if Christ preceded this school, how would you enter the kingdom of God with another?!

[19] I think that more than that would be unnecessary; because from the deepest wisdom this is explained as clear as daylight. Do the same, and you will live! Amen.

THE BURIAL OF THE LORD AS A SYMBOL OF ACTIVE FAITH AND THE MEETING OF THE RESURRECTED LORD AS A SYMBOL OF ACTIVE LOVE

CHAPTER 7 "He went to Pilate and asked for the body of Jesus" (Luke 23:52,
written on 2 January 1844).

[1] Here again, you have the free choice to quote such a central sun from the book of life; and so choose a text!

[2] "He went to Pilate and asked for the body of Jesus."

[3] You have the text; but I cannot help it if you choose texts that fit right on our agenda!

[4] **Joseph of Arimathea went to Pilate and asked for the body of the Lord, which was also given to him by Pilate.**

[5] This Joseph of Arimathea was a friend of Nicodemus, and did so more in the good name of his friend than in his own. For Nicodemus was a great secret worshiper of Christ, but he dared not do something quite obviously for a certain fear of the chief priests and Pharisees; so he transferred this to his friend, who was also a great friend of Christ, but in secret. This brief prognostic is necessary to make the following clearer.

[6] So how does this text, and even this little event, fit in with our cause?

[7] **Imagine yourselves under 'Nicodemus', the hidden love of the Lord; but under 'Joseph of Arimathea', imagine the faith in the Lord!**

[8] What is the belief in relation to love? - He is the handyman! So also, Joseph of Arimathea was a handyman here of the secretive Christ-loving Nicodemus.

[9] **What did the faith demand of Pilate? He demanded the corpse of the Lord, and when he had taken it from the cross, wrapped it in white linen, after anointing the body with delicious spices, and then laid it in a fresh rock-tomb in his own garden, in which grave still no one was laid.**

[10] **What does all this signify? All this signifies the curiosity of faith in its satisfaction. This noble curiosity seeks everything imaginable in order to find a living satisfaction in it.**

[11] It goes to Pilate and asks permission; that says so much as: Such curiosity goes to the world and seeks in it everything possible, which could serve to confirm the truth.

[12] If it has received from the world everything it sought, then it turns to the crucified One. But how? It seeks to put all words and explanations into the light, and then to free it from the mysterious apparent contradictions that appear in the Holy Scriptures.

[13] This is enough for him too; it has properly freed the corpse from the cross, which in its form is just a contradiction. But what does he, this noble curiosity, now have before him? - See, a dead corpse in which there is no life!

[14] This noble curiosity also sees that; but it is still pleased with this happy deliverance from the cross. He anoints the corpse with delicious spices, wraps it in white linen, and then places it in a new grave in which no one has ever laid.

[15] What does that mean? **Through such a thorough illumination of the Word in the Holy Scriptures, the Godhead is infallibly recognized, and thus respected and honored. That is the anointing. For it is not uncommon for someone to express himself in the most exalted terms about the Dignity and Divine sovereignty of Scripture; but all this is the anointing of the corpse.**

[16] Man, with this noble curiosity entwines such recognized truth with the highest and purest respect, - yes, he shudders at the greatness of wisdom in this book; and that is none other than wrapping the corpse in white linen. How innocent and pure in and of themselves such linens are, so too is an equal humble realization; but the corpse, the ointment, like the linen, are not alive and give no life.

[17] But now they will put this corpse in a new grave. What is that? The knowledge that man has made his own, according to his noble curiosity, gives him no life, no living conviction; therefore he gathers them all together and places them in the grave of his deeper understanding, laying a stone over it, which says as much as: he puts a very grave doubt on all these purely recognized truths; for he says, "All these solutions to the hidden secrets in the Scriptures may well be heard exceedingly well; but they still do not give the clear conviction!"

[18] And look, that is the literal state of every reader! He can understand all that he has read so well, from the natural to the innermost spiritual sense; But if he wants an actual sample of all that is known, he learns that not even a sunbeam bows before his will! **And if he wants to see the life of the spirit, then**

instead of that, he always encounters the night of the grave into which he has laid the corpse; or in other words: he does not get any self-evident certainty about the hereafter, but everything is a diction (unsubstantiated assertion) in him and no longer a corpse in the grave.

[19] But what did it help him? If he has read so much, but cannot attain to any living conviction through all that has been read, he continually resembles Joseph of Arimathea, who probably removes one corpse after the other from the cross, and anoints it and wraps it in white linen. - but the corpse remains a corpse and is always carried to the grave.

[20] Let's look at our Magdalena again! She has indeed attended all this action; but she did not wrap the corpse or the word in linen, and laid it not in the grave, but in her loving heart; and when she came to the grave, the stone of doubt was swept away by the power of love. The linens laid well arranged in the tomb, which says: her love has lively arranged the divine word in her. She no longer found a corpse; but for that she found the living, who rose from the grave.

[21] What is better: put the corpse in the grave - or find the living above the grave? - I mean, obviously the second will be better than the first one.

[22] But why did Magdalene find what Joseph of Arimathea did not find? - Because she has read little but loved a lot; Joseph from Arimathea, however, has read a lot - like Nicodemus, but loved less. Therefore, he had to do with the corpse, but Mary Magdalene with the Living!

[23] I think that will be clear too; but in the near future yet again a central sun!

CHAPTER 6 "And when they saw him, they worshiped him, but some doubted" (Matthew 28:17, written on 29.12.1843).

[1] Again, you have the free choice of a text again; choose, therefore, and let us see whether it is also fit for a central sun for this present matter!

[2] "And when they saw Him, they worshiped Him; but some doubted."

[3] You have determined this text and thus hit the nail on the head again; indeed, this text could be considered a major central sun!

[4] "When they saw Him, they worshiped Him." - Who did they see, and how did they see Him, and how did they worship Him?

[5] They saw Me, the Lord. With what? With their eyes. And how did they worship Me? With her mouths. Why did they worship Me? Because they knew by wonder who I am; they knew that I am the Lord. How did they know that? They knew this through My teaching, through My deeds, and through the miracle of My resurrection.

[6] Now let's see if you do not do the same!

[7] You may not see Me with your eyes, but the more you see Me with your ears and with the eyes of the soul, which are your good understanding; for seeing with the eyes is probably the least, because the pictures that fall into it are very fleeting and do not last. The old adage is right: "Out of sight, out of mind!"

[8] But what you perceive with the ears is more lasting; for you can faithfully reproduce an interrogated word at any time as you have heard it. But try the same with a viewed object! Even a very skilled sculptor or painter will not succeed in reproducing a viewed object as faithfully as he has seen it!

[9] But objects, images, and concepts that the ear has picked up remain fixed, and are extremely faithful; and according to this faithfulness you can speak, and that in different tongues, and can reproduce exactly what you have heard or read, even your gaze, as you have heard, read, and beheld, and after longer periods of time, without the slightest blurring of the impression - while according to your eyesight, not even a picture lying in front of you is able to faithfully trace how you beheld it.

[10] From this, however, it is clear that looking with the ear for the incomparable stands far higher than looking with the eye. So it's much better to hear the sound of a word than to look at the outer shape of a picture.

[11] A blind man may well be wise, but a dumb man will not easily get it; for dumbness is the usual consequence of deafness. And yet the dumbs usually have a much sharper eye than those who hear and are therefore not dumb!

[12] From this it is clear again that looking with the ear is far superior to looking with the eye. Eyesight may well delight and surprise someone, especially when objects of great rarity come to light; but teaching is just picked up by the ear.

[13] From this it is clear again that it is better to hear than to see. For what enters through the ear, enlightens and arranges the mind; but that which enters through the eye, often only just confuses it greatly.

[14] If for instance the female sex only heard something of a new fashion costume, but never had any idea of it, the sense would be ordered, and it would not be easy for a woman to embark on a new foolish fashion; but when she gets pictures to see, they confuse the good, simple sense and soon make of the woman a vain, foolish grooming-doll, which is more annoying to Me than ten thousand madmen.

[15] It shows again how much in every respect listening is better than seeing.

[16] But you also see Me daily, and that through the ear of your body, when you read My Word, and through the ear of your soul, which is your better understanding; and as you see Me, as I am also risen up in you, you recognize Me well, and also worship Me, and that with your understanding, and therefore also with your mouth.

[17] But now I ask: Was that from the side of those who saw and worshipped Me after the resurrection, even enough to gain eternal life?

[18] The three questions which Peter received from Me, whether he loved Me, more than sufficiently demonstrate that the sole seeing and adoration is not yet sufficient to have My kingdom and eternal life within him, for it is not enough alone to say, "Lord! Master!"

[19] But just as you also see Me as you read My Word, and also worship Me through the understanding and attention with which you read My Word. So you too can say, "We see You and worship You!"

[20] But I will appear once more and ask you not only three times, but more often: "Do you love Me?" - Your mouth says, "Yes!" but when I look right into your heart, I see it quite often, like a morose autumn day, veiled in all sorts of dirty world nebulae, and then I cannot see through the nebulae whether or not this 'yes' is written seriously in the depths of your hearts with glowing script. It may be that it is written in it; but why so many mists that often so darken the heart that one cannot clearly display this living inscription of love for Me?!

[21] Away with these mists! Walk with the singular intuition and adoration, so that this inscription, which is the work of activity after the word, becomes fully

visible in life, and finally I Myself also, according to the ever-brighter light of this sacred, living inscription in your heart!

[22] What is the use of reading and understanding if the act fails? What is the use of seeing and worshiping, but continually being asked, "Peter, do you love Me?"

[23] Magdalena also saw Me; but I did not ask her, "Magdalena, do you love Me?" I had only to keep her from love; for only too powerfully did her love for Me awaken immediately at the first sight. "Do not touch me!" I had to say to her, whose heart blushed in the brightest flames at first sight!

[24] But to Thomas I had to say, "Put your hands in My wounds!" And I had to ask Peter if he loved Me. The "Do not touch me!" Would not have been well used; for neither in Peter nor even less in Thomas, did a heart like Magdalen's beat for Me.

[25] Likewise, I also do not need to say to you, "Do not touch Me!", But I say to you even more as to a Thomas: "Lay not only your hands on My wounds, but lay your eyes, ears, hands and feet in all of My creation, in all My heavens and in all My revealed miracles of eternal life, and then believe that it is I who gives you such, and therefore I demand nothing but that you love Me! "

[26] But then I still see Peter on the shores of the sea in you, who keeps asking yourselves: "Peter, do you love Me?" For you are Peter in your faith, but still no Magdalene and no Johns, whom I also did not ask if he loved Me; for I knew well why he followed Me, though I did not say to him as to Peter: "Follow Me!

[27] Peter followed Me because I told him to follow Me; John followed Me because his heart drove him to it. - What should be better here?

[28] Peter became jealous of John because he regarded him for less than himself; John, however, was defended by Me, and in the same moment he was assured to remain, and that is more than the "Follow Me!" For it is better to say "Stay as you are!" Than that I would tell him to follow Me.

[29] Likewise is true, active love better than faith, looking and worshiping, and better than reading a lot about Me, but loving little!

[30] I think that will be clear again; but therefore, next time, some more central suns!

THE LORD'S SERMONS (Lord's Word through Gottfried Mayerhofer)

Sermon 19 - Easter Sunday. The Resurrection of the Lord

St. Mark XVI, 1-8: *"And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great.*

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

But go your way, tell his disciples and Peter that He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid."

(February 19, 1872)

The previous Gospel text dealt with My entry into Jerusalem and the temple. This one describes My burial and resurrection as well as My appearance to several of My disciples and Mary Magdalene. Between My entry into Jerusalem and My burial there is My condemnation, My immense suffering as a man and as God, My greatest humiliation as the Creator and Lord of the world and the proof of My supreme love, a love of which only I, the uncreated, eternal God and Lord, am capable by submitting to all this in order so set an example to My created beings and spirits. They were to learn what is needed to become a child of Him Who is able to call into existence worlds, solar systems and vast spirit-realms which He could again eradicate if His mighty will were not induced by His all-embracing love to preserve all created things instead of destroying them.

The last days of My life on earth were to prove to all spirits that everyone who carries a divine spark within him is capable of even greater sacrifices and self-abnegation, far beyond the comprehension of all created beings, and this not for his own salvation, but for that of others. The second commandment of love has

never before been fulfilled so distinctly and fully as it was by Me in the last days of My suffering. I humiliated Myself to endure patiently as a man all the human suffering which to a mortal being appears to be the worst: torture, death and public disgrace. And this I did as a man for all other men, whom I regarded as My brothers and who saw Me die on the cross, praying for them that they be forgiven, although they were My enemies and had rewarded My great kindness with ingratitude and revenge.

Could the love of one's fellowman do any more than I did in those moments? Because of this I promoted it to a divine commandment, inseparably linked to the first one, namely, to love the Creator above all. This commandment has also a social significance for the living together of people through the tenet: "Do not do unto others what you would not like them to do to you!"

I made these two commandments of love divine with My last breath as I left this small earth, which among millions upon millions of globes and suns I had chosen for the great feat only I could accomplish. As a man, I practised both of them, fulfilling them to the greatest possible extent, thus leaving behind for humanity the ideal of a man on this earth as I wanted him to be. As a spirit I demonstrated to My higher beings and angels what they should be able and strive to accomplish when the moment of their trial approaches.

On earth the keystone to the proof of My deity was My rising from the dead, for without this My teaching, My deeds and My whole life would soon have been forgotten. My disciples would have broken up; maybe they would have remained faithful to Me individually, but they would not have been of any benefit to their fellowmen.

It is true, My disciples did believe in My deity, but this was under the influence of My presence. My personality, My words and deeds were too impressive not to exert an influence on all around Me. However, with My person and this moral pressure removed, the world would gradually have claimed them once more, weakening and finally obliterating the impact I had made upon them during My life on earth. Nothing would have remained of My life but the memory of past happenings, although miraculous and unfathomable. Therefore, if My work was not to have been in vain, the rising from the dead - something contrary to all the familiar laws - had to prove My deity thereby fortifying the faith of My disciples and adherents, preparing them for their future mission.

Thus My resurrection was the keystone to this never-to-be destroyed edifice of faith and religion, which until now has resisted all storms and will soon be resplendent on earth in all its purity and magnificence, to be the mediator

between two important factors in creation - matter and spirit or the material realm and that of the spirits.

This is the way it has to be and is also going to be, so that all mankind may realize that matter is nothing but the encasement of the spiritual and has been created only for the sake of the spiritual.

All matter must be spiritualized to enable men to draw close to My spiritual kingdom, and that the other created beings, following the perfection of men, can also ascend higher and higher until the earth-globe itself, released from its density, will not need any violent measure to bring about its dissolution, but will only experience a gentle transition.

To give you a clear understanding of this process of spiritualization and to explain to you the significance of My Resurrection as well as My Passion during My last days on earth, I have to remind you of the fact that all My deeds and words, even the world events during the years of My ministry, would be recurring gradually until My now imminent second advent. But it will all happen in spiritual correspondences and not actually to My person as it did then.

What at that time I had to suffer as the Son of man, applied also to the progress of My teaching which now represents Me spiritually on your earth. This, too, was contaminated, mocked and abused; then it was buried in your churches - as large sepulchres - and a heavy stone, the stone of empty ceremonies, is blocking it. There it was to rest forever and be of use only to those who wish to benefit from it in their worldly, not in their spiritual life.

The course of world history is an exact counterpart of the years of My ministry. Just as there are in your life three important spiritual stages: childhood - corresponding to unconditional faith, adolescence - corresponding to the forming of an opinion of what was believed, and manhood - corresponding to discrimination between appearance and actual fact, thus also My teaching went through all these phases, partly during My ministry, partly later after My decease, right to this day and to the future.

In the beginning I, too, compelled the world around Me, partly through My miracles, to believe and then educated people like children. And once they began to understand Me, they found through their judgment the truth of what they had previously only believed, that is, they entered adolescence. When in this way their belief and knowledge had been strengthened, they became mature, stood by My teaching and by Me with conviction, corroborating with word and deed what to them seemed the holiest, the supreme knowledge.

The history of My religion, the way it was later on spreading, presents to you the same stages, with the sole difference that at the time I Myself was teaching there was no reason for eliminating or protesting. However, when people, driven by human passions and guided by worldly opinions and interests, wanted to imitate Me, they turned the divine into what was worldly, gave men only the outer bark instead of the core of spiritual life and, as a result, the good was rejected together with the bad when men had matured and could use their own judgment.

This is what brought about the extremes of people who believed everything I taught and those who believed nothing. Now, as the spiritual stirring is getting stronger, when the corpse in the sepulchre, sealed and covered with a stone, is preparing to rise, now they still want to begin – like once Mary Magdalene – to prevent the corpse's decay by means of spices and scents. But as at that time Mary Magdalene was disappointed because she found the sepulchre empty, the guardians of the spiritual sepulchre of My teaching will be disappointed, too. They will find the sepulcher empty with only the shroud left behind wherein they had wrapped the body of My teaching. But the One Whom they believed to have kept there under lock and key will have risen, will find His disciples and adherents Himself and give them new courage and zeal through His presence.

The closer this time is approaching the greater becomes the zeal to preserve and guard the corpse. As once My sepulchre was guarded by Roman soldiers who were unbelievers, there is this tendency also now to have an armed foreign power support those who defile and condemn My teaching of love. But in vain. **Already the first ray of light is breaking through onto the stone cover of the sepulchre. And as every stone begins to vibrate when the first ray of the morning sun falls onto it and this vibration continues until the stone is warmed and extends this warmth to that which is underneath, the coffin-lid is already starting to vibrate. This vibration will keep increasing the more the reaction would like to condemn it to eternal rest.** The ray of the spiritual love-sun is going to roll away the stone, drive off the powers that are spiritually asleep and, leaving them and their helpers only the shroud, once more revive the "corpse" and guide it on to its perfection on the path of light.

It is dark in the sepulchre, but the Light-God of divine truth wants only light; and light gives warmth and warmth, life. Thus also the corpse of My teaching will rise from the sepulchre into which it had been put by worldly selfishness and lust for power. It will increase the light, warmth and life where they are

already glowing in human hearts and spread with blessing these three elements where they may have been lacking completely.

This is the spiritual picture of My resurrection in My teaching of love, which I actually performed almost two thousand years ago and which will soon once more be taking place all over the world.

As My disciples and followers once rejoiced at My rising, this resurrection too will be celebrated by all humanity and every individual in his own heart. Thus I am going to rise in the hearts of My faithful when they shall have thrown away the shrouds in which they had wrapped Me, leaving all worldly ceremonies and religious rites far behind them, believing only in the spiritual meaning of My teaching and actually practicing what they believe.

This resurrection in the hearts will be the rebirth, the final step towards breaking with the world and the first step or beginning of a spiritual life where material ties will no longer have the power to lead man astray or delay him on his road to spiritualization.

Therefore, awake, My children! Open your spiritual eyes, ears and hearts! Jesus, represented through His gentle teaching of meekness and love, Who on the cross loved not only His neighbor but prayed for His enemies, this Jesus shall rise within you! And as the earth is to become His church, His house of prayer where peace, tranquility and happiness shall once more dwell, also your hearts shall be paradisiacally adorned only with blossoms of love for God and your fellowmen.

Prepare for this feast of resurrection in your hearts! It is the feast of your spiritualization, of the transfiguration of your own inner self.

As I once, transfigured, with a spiritualized body rose out of the dark sepulchre you too shall leave your sepulchre of worldly passions and desires transfigured, spiritualized, bettered, ennobled, and worthy of Me. If until now the world, your education and social circumstances have enveloped you in shrouds with spices and scents to prevent your earthly being from decay, throw away all these useless things, for they are tools of matter and not of the spirit!

Remember, you are not of this world! You used to be spirit and shall again be spirit. There is your home, there He is beckoning to you Who, to help you comprehend it, has died the physical death for you and has risen again spiritually so that after a life that was pure like His you may rise spiritually, casting off what is of the world and, by becoming His children through this spiritual rebirth, require on the smallest scale what He has done for you on the largest.

Think of what it means to be called a child of the Creator and Lord of the worlds and to become a brother to those spirits who have long before you gone through this school victoriously and who now in their eternal happiness and bliss are watching with great joy and brotherly love the everlasting resurrection and rebirth of their brothers.

Sermon 20 - First Sunday After Easter. The Lord Appears to His Disciples

St. John XX, 19-31: *"When the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.*

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

(March 5, 1872)

This chapter confirms My resurrection and shows you its importance and that it was essential if My teaching, dearly paid for with such great sacrifices, was to

have permanency and success, for you find My disciples frightened, lacking courage and faith, locking themselves in their houses.

When I appeared to My disciples - as I did to Mary Magdalene at the tomb - one of them was so unbelieving that he would only convince himself of My resurrection by touching My wounds.

All that happened in those times, including the other signs Jesus did before the disciples behind closed doors, signs of which you will learn later, too, - all this will gradually happen before people's eyes when I next come to the earth.

The more the number of believers in My pure teaching, as I am giving it to you now, will grow, the more will they have to experience all the stages of enthusiasm, doubt, disbelief and all the violent emotions of spiritual life, for circumstances will often bear witness against Me. People will be misleading My followers in their belief, they will persecute them, hate them and, wherever possible, take revenge on them.

At that time there will also be doubting people, like Thomas, who, misled and disocuraged, have thrown all their former peace of mind and faith overboard and will only be able to be healed through My personal appearance.

What at the time of My life on earth were the houses with locked doors, in future will be the hearts of those people who will allow entry neither to the world nor to the spiritual. There, too, I will have to call gently to the hearts of My followers: "Do not be afraid!" and "Peace be with you!", because they, too, without support, are at the point where they may lose everything and perish in eternal doubts.

There will be many who, like Thomas, do not believe at all. They do not even listen to My voice any more and can only be led back to their previously entered road by factual proofs.

Thus also My believers and future children will have to pass the last crucial test of true faith, for if they - like once My disciples - are to be sent out to inspire others with trust and faith, they must necessarily possess these themselves, from the outset, in the highest degree. I once said that I shall be known by My words and deeds. In the same way also My children and future disciples must be recognized by their actions and words, thereby proving to the others that trust and firm belief are the prerequisites it they want to become worthy of Me.

At that time, I said to Thomas after he had felt My wounds with his fingers: "Because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed!"

You, too, My children, to whom I have already given so much spiritual bread, are not in the least better than My disciples. You, too, are discouraged and faint-hearted, you begin to doubt, brood over My words and turn to the world with its seductive attractions if everything does not immediately work out as you would like it. You, too, shut yourselves away, like the snail in its house, and try to ignore both the inner and outer world if there seem to be contradictions when you cannot reconcile certain actions and events with My all-embracing love. Then I must call to you: **"Why do you cry? Save your tears for other occasions; He, Whom you believe to be separated and distant from you, is quite close, but not physically, only spiritually!"**

Mary Magdalene I had to tell, too: "Touch Me not," for it was My spiritualized body which she was seeing and which was not suitable for human physical touch. When I came to My disciples in their locked houses, I allowed them to have the impression as if they were feeling My physically; but actually it was no longer I, for, as My mission had ended with the death on the cross, I ceased to have a physical body. It was already spiritualized so as to reunite with the source of its divine essence within a few days.

As this Gospel mentions, I performed many other signs for My disciples, that is, I opened their spiritual eyes and ears, so that they, still more convinced of My deity, might gain the courage to withstand all future dangers that would be brought about by circumstances and their teaching mission.

As long as I still walked among them physically they did not have a firm conviction that I was a godlike being with powers and attributes ordinary people did not possess. They did witness My miracles, but lived and believed only under their compulsion. The moment I had been taken away from them and this direct influence abated or ceased altogether, their firm belief, their confidence and trust, had faded away. If I had not risen from the dead and fulfilled all My former promises, My disciples would have promptly returned to their previous occupations and regarded their experiences with Me only as a dream of which nothing but a memory would have remained of the reality of which they would not have been able to convince anybody.

And as I then had to put My seal to My work with My resurrection, My repeated appearances among My disciples during forty days and My ascension, thus I must now guide and strengthen you, My children, in your faith and trust.

If at that time I gave My disciples the Holy Spirit by breathing on them, if I invested them with the power to remit or retain sins - a power later on so much

misinterpreted and misused by the clergy - I did this only because they had gained the firm conviction that there is only one God Who, superior to all that is material, is a spirit and can only be comprehended as such, and that this God, Jesus, was their guide. Thus also My might could be transferred to them, and it had to work, for My disciples only used it for noble purposes and aspired only after My spiritual aim to make people My children.

Just as My disciples could work miracles and heal the sick solely by the power of the Word, you and My future followers, if you have a firm faith in My might and participation, shall also receive the power to perform acts which are impossible to the ordinary person but will be easy enough to the one reborn in the spirit. The times and circumstances will educate you towards this. I have called many for this work, but whether you belong to the chosen ones depends on you alone.

Do not shut off your heart to My fatherly voice! Even when the last rays of hope are fading, do not lose heart! I am and remain always with those who want to stay with Me at all costs. Do not wait for My personal appearance like Thomas, but prepare yourselves to believe and trust firmly, so that My appearance will be only a confirmation of that which you have already believed and hoped for.

Then you will be able to help Me, yourselves and your fellowmen as I once helped My disciples during My life among them.

Do not allow doubts to attack your heart nor brooding to weaken your faith! My children shall not keep their hearts shut. With their gaze directed upward above all worldly things, they shall always remember My sacrifice, My love and fatherly care for them and all living creatures so that their heart, as a permanent temple of My love and with unshakable faith in My infallibility, may be a true support in all life's difficulties and against all temptations through doubts and disbelief.

Then you will always be hearing within you: "Peace be with you!" For, where through faith in Me and My love peace is already dwelling in a heart, I do not have to bring it, but can just confirm it.

Therefore, I am calling to you: Peace be with you and may it never leave your hearts that I may always gain free entry into them and do not have to force My way through locked doors with the power of My will, but find your hearts prepared to accept Me as the One Who, also to His disciples in those times, was nothing else but their leader, guide and Father! Amen.

Sermon 13

Now in particular, when from one Sunday to the next My Gospel is explained to you as you have never before heard it explained, now I want to make you ponder on My coming to your earth, so that you may recognize - at least to a degree -its great significance and understand **what it means: God, the Creator of all infinity, descended to your earth in the lowliest circumstances and suffered you, erring and blind created beings, to persecute, even crucify Him. He went through all the phases of your life and fought against the human passions in order to give a shining example to you and all the spirits for all times. He showed that if a person wants to be spiritually like Him he must respect the spiritual as the most important thing and subordinate everything else to it.**

Then, fighting against the most powerful passions, one can become worthy of serving also other spirits as a leader and helper, proving through one's actions that man does not live only by material, but above all by spiritual food. He showed that God should not be tempted in His grace and that, following His two commandments of love, one could lead himself and others to where He, the Father, has long wanted to have you, that is, to His Kingdom as His worthy children. Amen.

Sermon 36

I told My disciples of My imminent suffering and death, but I did not tell them that this suffering and death would be and remain the greatest triumph of the spiritual over human nature.

I did not tell them, because they would not have understood Me; but now I say it openly that everything presses on to bring to maturity the seeds that I sowed in those three years of My ministry.

Notwithstanding all the bloody and abominable happenings which it served as a pretence over the centuries, My teaching will in the end be victorious when

man will be compelled through suffering and distress to rid himself of all the filth still attached to him.

What happened to Me in those days - the suffering, struggles and even death, which became a victory through resurrection and ascension - is also happening with mankind at the present time.

What I then suffered as a man, now also mankind will have to suffer.

What is worldly must be mocked, despised, crucified, if the spiritual within man is to rise and mankind is to become able to draw closer to My spiritual kingdom.

In those days I led the way with My example and today men must follow it. Happy is he who starts early to rid himself of all worldly ballast which impedes his rising to higher spiritual levels! He has a good start, but those who are too deep in matter and do not want to hear My call to awake, they will fare like the walls of Jericho which collapsed at the sound of the trumpets. They will not escape their annihilation since they, as matter only, cannot be received into the spiritual kingdom.

These 53 sermons have not been given in vain. They have been given for you and all those who

will one day be thirsting for the water of life. Everyone should realize what a wealth of love, truth and warmth of life is concealed in the Gospels once recorded by My disciples, for which, so far, the spiritual comprehension is still lacking with most people.

In order to reveal to you the Gospels which were sealed with more than seven seals and to build a road to Me and My heavens through these books, I am giving you these explanations. If they are to be of benefit they must not only be read but practised in life, so that the greatest measure of inner calm, peace, and comfort may come to those who aim at becoming My children. Amen.